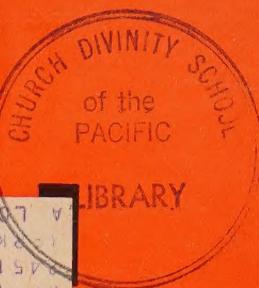


the Living CHURCH

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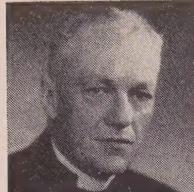
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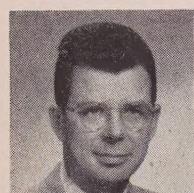


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"Know ye not that they which run in a race run all, but one receiveth the prize?"



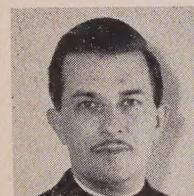
THEODORE O. WEDEL



WILLIAM A. SPURRIER



JAMES A. PIKE



CHAD WALSH



MICHAEL BUDZANOSKI



WILLIAM G. POLLARD



HOWARD A. JOHNSON

MODERN CANTERBURY PILGRIMS

AND WHY THEY CHOSE THE EPISCOPAL CHURCH

Edited by The Very Rev. James A. Pike, Dean, Cathedral of St. John the Divine, N.Y.C.

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DEAN PIKE SAYS:

"It is hoped that these essays will tend toward the better understanding of the Anglican heritage — not only by those within the Church (who do not always fully understand or appreciate it) but by other Christians as well — and thus perhaps make a small contribution to the fulfillment of our Lord's high priestly prayer, 'that they may be one, that men may know that thou hast sent me.'"

CHAD WALSH says:

"This leads me to what I value perhaps most of all — the feeling, which grows stronger all the time, that the Anglican Communion is indeed a family. It holds together as a family does. Each bishop is a kind of father; his authority is not so much in the canons as in his own character and the traditional relation with his people. A good priest is a local father. The members of the Church are brothers and sisters, uncles and nephews, aunts and nieces."

WILLIAM G. POLLARD says:

"There is no question now but that my primary vocation is the sacred ministry, although I am still happily continuing as Executive Director in Oak Ridge. The great challenges which now excite me, the real enthusiasms which take hold of me, and the new vistas which I see dimly opening up before me are all in theology, not in physics. So there is no longer any question but that my primary vocation has been radically changed."

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LETTERS

ING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

ACU Puzzle Contest

wish to convey to you my earnest approval of the current "puzzle" contest being conducted by the American Church Union, representing and speaking a large body of Episcopalian laymen and clergy.

As both an Episcopalian and a laborer radio's vineyard for more than 30 yrs, hearing this kind of speaking afield most upsetting — particularly coming, it does, from the Mexican stations which have always been the catch-all for the type of radio broadcasting that would never be permitted in this country.

Somewhere, something must have gone terribly awry to permit such a situation to me about. If the Episcopal Church needs money for its activities, the teaching of Jesus Christ's principles should be sufficient attraction to raise those funds. It seems difficult for me to believe that are reluctant to accept the "Sermon on the Mount" unless we are enclosed in a mink coat and driven to the site in a 56 Cadillac; both courtesies of the American Church Union and the former me of the gland specialist, Dr. Brinkley, DEYO, Juarez, Mexico.

STANLEY SCHULTZ
President and Gen'l. Manager
Radio Arizona, Inc.
Phoenix, Ariz.

Catholic Carolina

Your December 4th issue carries a story about a petition which is being prepared by Catholic minded men in Charlotte, N.C. The signers of the petition feel that with the ever greater influence of the Catholic movement in the South, and particularly in the Carolinas, there is a real need for an expression of Anglicanism which will meet the needs of communicants seeking more than the 'Communion, first Sunday' pattern." Earlier in the article the petition says that the need is for a service which will be "more expressive of a comprehensive form of Anglicanism."

Having lived for many years in the Diocese of Upper South Carolina within relatively few miles of Charlotte, I would like to say that the implication that our churches in this area have had anything less than a comprehensive form of Anglicanism is an unfair implication. I know of no Episcopal Church in this area which does not have regular celebrations of the Holy Communion every Sunday if a priest is available. It is true that we have not omitted our midmorning service on Sunday to the celebration of Holy Communion but it is unfair to say that our

Continued on page 22

the Living CHURCH

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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Things To Come

February

12. **Quinquagesima**
Kansas convention, to 13th.
15. **Ash Wednesday**
19. **First Sunday in Lent**
Southern Brazil convocation.
Brotherhood Week, to 26th.
21. National Council meeting, Greenwich, Conn., to 23d.
22. **Ember Day**
24. **St. Matthias (Ember Day)**
Cuba convocation, to 26th.
25. **Ember Day**
26. **Second Sunday in Lent**

March

2. Conference on vocation of deaconess, Sycamore, Ill., to 4th.
4. **Third Sunday in Lent**
9. North Texas convocation, to 11th.
11. **Fourth Sunday in Lent**
Girl Scout Sunday
18. **Passion Sunday**
25. **Palm Sunday**

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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Springboard for Prayer

A NEW WAY
TO USE
THE GENERAL
THANKSGIVING

By the Rt. Rev.
Charles F. Boynton
Suffragan Bishop
of New York

Many devout Churchpeople find it difficult to pray for any extended period of time, as for example, the five or 10 or even 15 minutes before a service begins. This is not because they don't know how to pray or what to pray for. Rather, it is largely due to the fact that they do not have a memorized *general outline* into which they can fit as many particular items as time will allow.

Here is a suggestion. I have found it the answer to my problem of how to pray for almost any length of time, anywhere, under any circumstances.

Memorize the prayer called "A General Thanksgiving," page 19 of the Book of Common Prayer. Change the "We" to "I." And beginning with the second sentence, use each word or phrase as a springboard for an extended prayer. Pray extemporaneously on the subject indicated by the particular word or phrase until you are ready to go on to the next subject heading. Once you get used to it, you will find that there will rarely be time even to pray fully to the end. You will have to decide to linger long and lovingly

on one or two subjects one day, another one or two the next day, etc.

Your prayer will begin something like this:

"Almighty God, Father of all mercies, I, thine unworthy servant, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to me and to all men. I bless thee"

(1) "For my creation" (for the opportunity of loving thee and serving thee in this life in preparation for the life to come; especially in the following ways . . .);

(2) "For my preservation" (from the beginning of my life until now particularly . . . , and above all during the past night/day with its many dangers to body and soul, particularly . . .);

(3) "And for all the blessings of this life" (which thou hast bestowed upon me, unworthy though I am and have been of any of them. Especially do thank thee for the blessings of my inheritance, environment, health, education, marriage, children, friends etc.);

(4) "But above all, for thine inextimable love in the redemption of the world by our Lord Jesus Christ" (for the gift of His love, teachings, comfort, Cross and Passion, etc.);

(5) "For the means of grace (through prayer and the sacraments of my baptism, confirmation, my Holy Communions, the forgiveness of my sins, my marriage, etc.);

(6) "And for the hope of glory (in thine Everlasting Kingdom for myself and all the faithful departed especially . . .).

But enough. It will be the filling of the outline and each subdivision the outline which might mean everything in the world to your life of prayer, as it certainly does to mine. The Lord be with you.

MANY CHURCHPEOPLE find it difficult to keep praying over an extended period, for instance during those 15 minutes before the service begins.

Article reprinted with permission from the Diocese of New York's "Bulletin," December 1958. Photo is of St. Stephen's Chapel, Reno, Nev.

The Living Church



More "Babelish" Than "Biblical"?

The January issue, just received, of the English monthly review, *Theology*,* contains an article entitled "A Roman Catholic View of the Church of South India." The article, by Père Louis Bouyer, is a translation of the final section of a longer article, "L'Union des Eglises du Sud de l'Inde," which appeared in *Istina*, April-June 1955.

Père Louis Bouyer is the author of an important recent work, *Liturgicality*. Reviewing this, the Rev. Dr. Bayard H. Jones refers to "the gracious and sincere manner in which this young Frenchman expresses his approval of the 'Caroline Divines' of the Church of England" [L. C., August 21, 1955].

Now, in his article in the January *Theology*, Père Bouyer finds much to admire in the Church of South India. He believes that those who inaugurated the CSI, by going behind Reformation controversies and starting afresh from the New Testament, have come up with a theology that is in many respects on a sounder Catholic basis than much of Anglicanism. This seems to be a fair statement of his general position.

In particular, Bouyer is most favorably impressed with the liturgical excellence and theological adequacy of the CSI Liturgy: "Supposing that validly ordained ministers used it, it seems difficult to deny

'Church' which is at first sight more 'babelish' than 'biblical,' as Harnack would have said."

Père Bouyer, being a good Roman, is of course not prepared to give unqualified recognition to the CSI; but that he goes as far as he does is significant. His article might well be read in connection with that study of the CSI to which the Episcopal Church is now committed.

FRANCIS C. LIGHTBOURN

HOMOSEXUALITY AND THE WESTERN CHRISTIAN TRADITION. By Derrick Sherwin Bailey. Longmans. Pp. xii, 181. \$3.50.

Every pastor is aware of the need for a wise approach to the problem of the homosexual. The subject has been perhaps too little discussed as it should be, and hence too often talked or thought about as it should not have been.

The Rev. Dr. Derrick Sherwin Bailey's serious study, *Homosexuality and the Western Christian Tradition*, (originally prepared for "a small informal group of Anglican clergymen and doctors") is therefore welcome, even though his conclusions need to be challenged on at least one important point.

The best section in Dr. Bailey's book is the treatment of canonical and penitential legislation from Constantine through the Middle Ages. The evidence Dr. Bailey assembles refutes various slanders which have been brought against the Church, and shows that our ancestors knew much more about psychological and ethical problems than we often give them credit for. An interesting episode is the intemperate blast of Peter Damian, to which Leo IX replied with pastoral decisions both firm and charitable.

Earlier references require checking. One should not, for instance, ascribe to St. Basil the anxiety expressed in a pseudo-Basilian writing about the danger of young monks looking at each other; the great monastic founders normally count on strong positive forces, and do not need the detailed precautions against homosexual (or other) sin sometimes required by their successors. However, as Dr. Bailey observes, "there can be no doubt that the early Church regarded homosexual practices with unqualified disapproval" (p. 85).

This is equally true of the New Testament and, when it adverts the subject, of the Old. Dr. Bailey tends to minimize the biblical references by strict construc-

tion, most remarkably in a long argument that the sin of Sodom did not involve homosexuality but merely violation of the duties of hospitality. On this R. P. Casey has adequately commented (*Theology*, December 1955) that "none of Bailey's suggestions is impossible, but the evidence that the story has homosexual implications is cumulative."

Bailey professes to offer a historical study with no discussion of "theological and moral aspects" (p. viii). However a chapter on "The Law in England" leads up to practical proposals for English legislators, mainly that while the laws should be strict in cases involving public scandal or seduction, they should not attempt to penalize the homosexual actions of consenting adults (p. 174). It is certainly a question of public policy whether moral offences are also to be criminal. But what surprises the reader in a work by a Central Lecturer for the Church of England Moral Welfare Council is the constant insinuation, never quite definite, that the Church has in fact erred in this matter, and should extend a greater tolerance to "two persons of the same sex who affirm that they are in love" (p. 157).

The natural Christian reaction is that two persons of the same sex have no business to make any such assertion, nor to imitate the emotions and actions which belong to the lawful union of the sexes. Bailey simplifies his discussion by a sharp distinction, which most psychologists would not be so sure of, between the heterosexual pervert, for whom he has no sympathy, and the invert who cannot help himself (or herself). He suggests that St. Paul would have expressed himself differently with the benefit of modern knowledge — though surely the Apostle was well enough aware of the psychic compulsions of the flesh which wars against the law of God.

Bailey also, I think, falls into the error which he ascribes to the tradition, of forming judgments primarily with reference to the most overt physical acts. After all, human relations are necessarily with members of the same or the other sex; in treating abnormality and sin we must never forget the normal order of things, nor the potential perversions present in all of us. At what point, for instance, does a love like that of David and Jonathan become what it should not be (pp. 56-7)? In the extreme case, it will be found that some of Bailey's "inverts" can be cured, others adjusted morally if not psychiatrically, while some will remain, humanly speaking, recalcitrant, and only able to be restrained from harming others.

The subject has many ramifications, from the area of etiquette on up.

Bailey has collected much useful material, and he does well to stress that prevention is better than punishment or even cure; but the general tendency of his book cannot be commended. E. R. HARDY



at they would validly consecrate the eucharist."

Bouyer also has some good words to say of Bishop Leslie Newbigin's book, *The Household of God*.† This book, it will be remembered, was one of those recommended last summer for reading by members of the Woman's Auxiliary. Bouyer says of it: "Any Catholic theologian who reads his [i.e., Newbigin's] book will find himself more than once rubbing his eyes to make sure that it is really a former protestant [Newbigin was a Presbyterian before he became a CSI bishop] who is speaking, and who is now a 'bishop' in a

*In the U.S.A., \$1.80 a year, payable to Macmillan, 60 Fifth Ave., New York 11, N. Y.

†Friendship Press, 1954. \$2.75.

*Is the suffering
of innocent people
a reason to doubt God?*

A hurricane rips New England, a flood washes over Connecticut, a train crumples into a wreck in Los Angeles.

Any day we can read in the daily paper of some tragic and terrible happening which causes grief, brings misery to many, and causes much physical and mental anguish.

These things raise in many minds an old and thorny problem. It is most familiarly expressed by the question: "If God is loving and good, why does He allow such things to befall innocent people?"

This is a problem for which there has never been given a really adequate answer. It is a matter which has caused many to refuse to accept the Christian religion. It has caused many more to lapse into unbelief.

This article will not, of course, succeed where others have so notably failed. But it will, one hopes, bring out a few thoughts concerning this matter of evil which may at least explain why this writer believes that God is love despite the evils that befall us.

It needs to be pointed out, to begin with, that there is no problem of evil at all except insofar as one believes in God. If there is no intelligent force behind this vast complexity which we call life, then what happens is without intelligence or reason. If such is the case, it should surprise nobody to find that if the whole process is senseless to begin with, its component parts will be senseless as well. To say this is simply to affirm an axiom.

There is no problem, either, if we admit an intelligence behind it all, but deny that it is a loving intelligence. If what is responsible for life is, as some primitives maintain, a spiritual force that is hostile to man and indifferent to his welfare, then these periodic atrocities are merely to be taken as matters of course.

These two points must be stressed,

A Tragedy a Day

**By the Rev. William J. Alberts
Rector, Christ Church, Media, Pa.**

because there can be a problem of evil only if there be first postulated a good and a loving God. The mere fact of the existence of evil cannot be used to disprove the existence of God. If there is no God, or if the God that does exist is not loving and concerned about man's fate, then evil is merely what we would expect to find in an indifferent and hostile world.

The question is raised for Christians precisely because we do say that God is and that He loves man whom He has created. How then do we reconcile this affirmation with the apparent indifference to human welfare which we see markedly in great catastrophes, but which are observable in a thousand other ways as well?

Three considerations suggest themselves by way of answer. First, we live in a universe in which there are dependable and observable laws. Unless this were so, not only would life be a nightmare of uncertainty, it would hardly be possible at all. Without a dependable nature in terms of observable and predictable laws, we should never know how to meet the demands of life which would be constantly changing without rhyme, reason, or predictability.

One of the signs of God's concern for man and His love and good will toward man is this observable order in nature. By the same token, it is rather hard to blame God when we violate the very laws which are His

loving provision for our welfare, and those laws, acting according to their inexorable nature, overwhelm us.

It is a known fact that water always seeks the lowest level. But men have for centuries walled themselves behind dykes in Holland and chosen to make this sub-sea level land habitable. When men do this, they take what might be called a calculated risk. It is a risk, and like all risks, it carries within itself certain dangers.

When one applies this kind of thinking to the floods in Holland, one finds in them not a hostile action of God, but the inevitable consequence of man's violation of nature's law. Man's challenge to nature having failed, certain results are inevitable. In this case, there is flood and all attendant horror. But surely nobody can put the blame on God. Granted that there still remain some questions this line of approach neutralizes the matter, even if it does not answer completely. Surely if man persists in taking a calculated risk, then by implication he assumes the consequences of that challenge if it fails.

Look at this another way: suppose a man has children whom he dearly loves. They desire to climb stairs, not by walking up them in the normal way, but by clinging to the outside of the railing and walking up the smooth overhang of the treads there. The father warns them of the danger. If the children persist. For a long time

they manage the ascent without injury. But one day there is a slip, a terrible fall, maybe death. What then? Would anyone in his right mind accuse the father of not loving his children? Would anyone point to this accident as proof of the father's unconcern? Would anyone justly be able to say that if the father loved the children he would not permit these things to happen to them?

Short of locking up his children in

trophe? We would answer that the only constructive concept that man can hold in such case is that of a God of love.

Let us look at this as realistically as possible. Here is a tragedy, whatever the cause, and thousands of people die, perhaps horribly, through no fault of their own that we can ascertain. That is the given fact. How shall we interpret it in terms that will be meaningful both for those who have

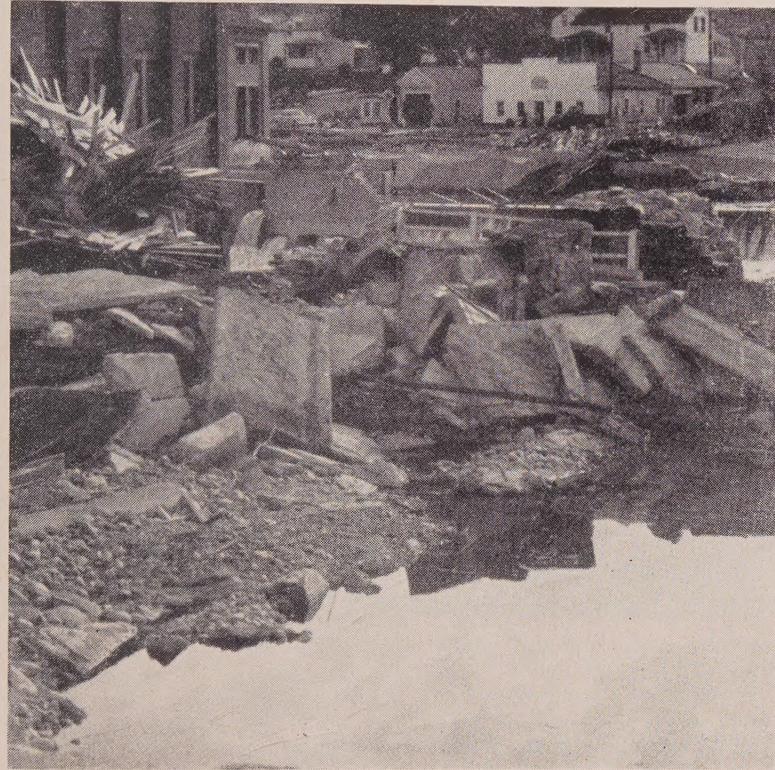
without explanation, but faith in a loving God says that nothing is outside His power to redeem and use constructively.

It is this faith that gives people power to rise superior to tragedy. As these lines are written, there lies before us a letter from a woman in Holland. She was a victim of the German bombing of Rotterdam; her husband was imprisoned by the Japanese for three years and horribly tortured. Now in this letter she writes to describe how twins were born during the 1953 Holland flood. The husband held them above the raging waters until he could do so no longer and they perished. Then she says "This is but one of a thousand cruel cases, as cruel as life can be. . . . We feel the tension and the treacherous way of how in some hours we are in peril and danger. But the spiritual strength and the want to help are a guidance to all of us. . . . Above all we must believe that God has a reason with us and the land. . . . It is this knowledge and spirit which will again make us rebuild and rebuild. We are so nothing, so empty, so small. . . . comparing our lives with the lost ones. But we will rebuild and believe." Indeed faith in the loving God in the face of tragedy is the only constructive concept that man can hold.

Our final consideration is to point to the central verities of the Christian Faith, the Incarnation and the Resurrection. By our faith in Jesus Christ, we profess that God is a Being Who cares so much for man that He limits His almighty to our stature and understanding in order that our stature and understanding might be enabled to rise to His greatness.

As the very ground of our faith we hold that life is indestructible. However it ends in this world, whether by earthquake, fire, flood, pestilence, battle, murder, or some other sudden death of the body, we affirm that life goes on, capable of being fully and finally united with the Source of its being, which is also its glorious End.

Without this living faith in a fact of history, the Resurrection of Jesus, which is the ground of our individual hope of immortality, we are, as St. Paul said, "of all men most miserable." Without that faith, we are dead and doomed men even before we live, and our life is indeed "a tale told by an idiot, full of sound and fury, signifying nothing." With such faith, in the words of the letter quoted above, "we rebuild and believe."



CONNECTICUT FLOOD destruction is example of tragedy where people die through no ascertainable fault of their own. Author suggests way to interpret such disaster in terms meaningful for both dead and those left behind. (Photo is of Collinsville, 1955.)

cages, how can a father in such case prevent the accident? And if he acts thus and does lock them up in cages (and what father hasn't thought of that?), how would they ever learn to live in and respect the world of law and order and consequences?

So much then for the first consideration. Suppose, however, that the tragedy is not a challenge to a law. Suppose, it is an earthquake, an occurrence in Greece, that levels a town and wreaks havoc. Nobody has challenged any laws. A wholly unpredictable accident snuffs out a thousand lives in a minute. What then?

Here we are on much more difficult ground. How shall we reconcile the idea of a loving God with such cata-

perished as well as for those who are left to contemplate the disaster?

Again we say that there is simply no problem of evil unless we do hold a concept of a loving God. Holding it, we have something with which to face life after tragedy. Without this faith in a God Who cares, all life must inevitably succumb to dumb despair, cynicism, and hopelessness.

In the face of tragedy which we do not understand, our hope, our courage, our ability (even our desire) to struggle on at all can come only from a firm faith that God is love, and being love, that there is a constructive answer to these things somewhere to be had. From our limited viewpoint a given happening may seem utterly

UP DOWN AND A CROSS

*Does all this
bowing and genuflecting
and crossing oneself add up
to monkey business?*

By Jessie D. Hall*

In case you've been secretly irritated at times by that pious character in the pew beside you who keeps bobbing up and down and crossing himself, here are the reasons that he does what he does when he does it.

He crosses himself when he starts to pray and signs off the same way when he's through. When the priest pronounces a blessing or an absolution, the fellow appropriates it to himself with the same symbolical gesture. At the end of the Creed and the Gloria, the motion constitutes an unspoken "amen." Originating as a sign of recognition among early Christians, the sign of the cross has become a sort of "little creed" and serves to indicate all the Creed contains when you haven't time to say it.

He bows to the altar (not the cross) when he enters Church or whenever he passes in front of it, as he would

bow to a king's empty throne. He bows every time the name of Jesus is mentioned as he is told to do by St. Paul in the Epistle to the Philippians, Chap. 2.

And he bows at the mention of the Holy Trinity to acknowledge his acceptance of it as a basic doctrine of the Church.

He genuflects in the Nicene Creed and the last Gospel is a tribute to the love of God "Who for us men and for our salvation came down from Heaven . . . and was made Man," — a rugged business which He could have skipped if He had loved us less.

He also genuflects whenever the consecrated Bread and Wine are present on the altar. This means when he gets up to take communion and whenever he passes in front of a chapel altar where the Sacrament is reserved all of the time. (The ever-burning sanctuary lamp is the tip-off here.) He may genuflect to an empty altar when he

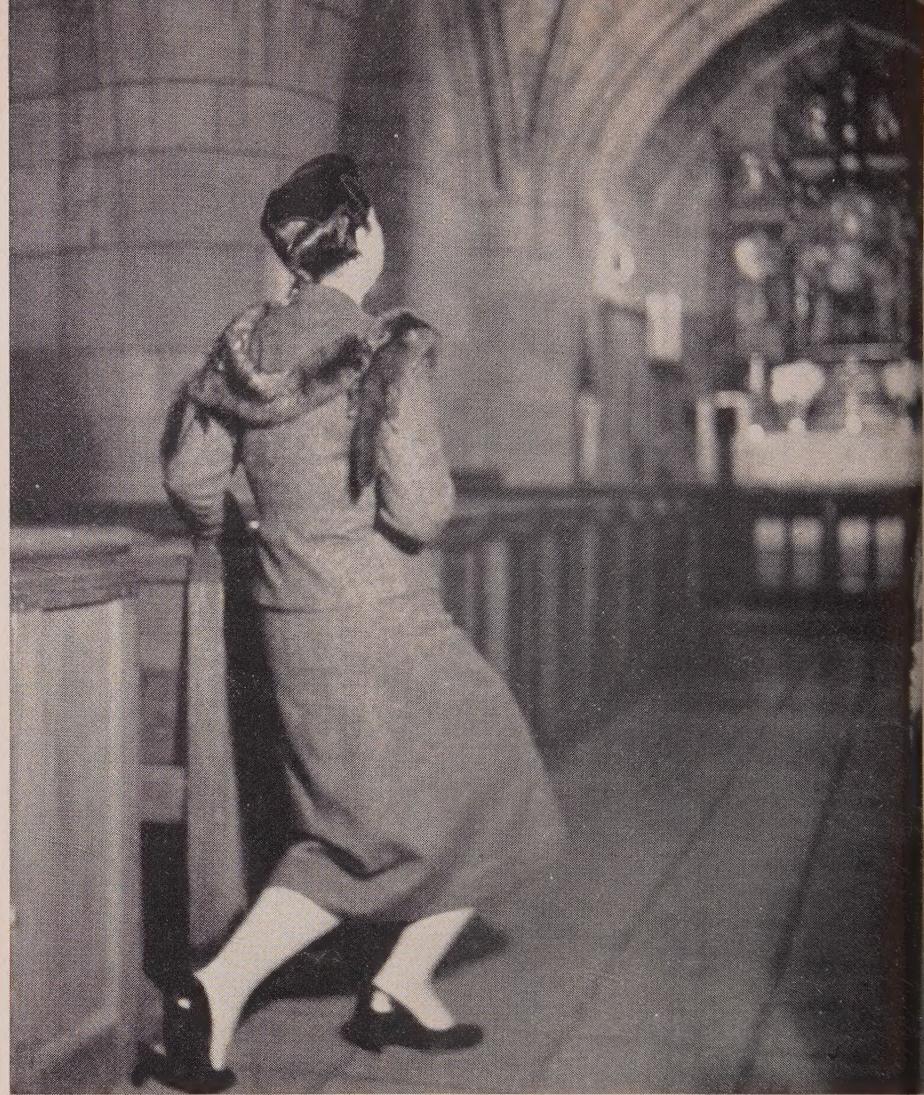
enters church, but he really shouldn't — he should merely bow. He bows low when he is kneeling during the prayer of consecration in recognition of the arrival of the Eucharistic Presence on the altar.

And that little business before the reading of the Gospel — well, he's making little crosses with his thumbs on his forehead, mouth, and heart to indicate that he wants to hear the Word of God, speak it with his lips and keep it in his heart (i.e., practice it).

So all the seeming monkey business has actually helped to keep his mind on what is going on, and by allowing himself to make these purely physical responses he has gained a sense of participation in the service which heightens his intellectual and devotional response to it.

So don't be annoyed with the chap. Obviously he is much too busy to feel holier than thou.

* Reprinted from the *Messenger*, Christ Church, Milwaukee, Wis.



GENUFLCTION: A purely physical response might heighten an intellectual and devotional response.

Safety in the Kitchen

By HELEN B. GIFFIN

Woman's Auxiliary member, and of the Rev. Robert K. Giffin, rector of Holy Innocents' Church, Racine, Wis., reports here how "Hygiene and Parish Suppers" [L. C., January 22d] was put into use in an Auxiliary meeting:

We used the editorial, "Hygiene and Parish Suppers," as an introduction to the speaker at our last Auxiliary meeting. In response to some conversation among members, our Auxiliary had invited a veterinarian who had worked with dietary food handling problems, to address the group and answer questions about food handling in the parish kitchen. We learned from the talk what food poisoning is: the toxic reaction from bacteria which affects the nervous system. It is difficult to get rid of it because the symptoms don't begin until 12 to 36 hours after a meal, and it is often fatal. On the other hand, it is not common today because commercial food canning is done with great care and supervision. Difficulties come from improper temperatures in home canning, particularly of vegetables such as beans and corn. The chief problem in public dinners is inadequate holding temperatures in keeping food hot to serve or preparation too far ahead of time.

Particularly helpful in a practical way were suggestions to help us with menu planning, care of food, and ways to avoid contamination. Under menu planning we discussed foods which were easiest to handle and least likely to suffer. Beef was best meat, pork (not ham) and mut next. Fish, on the other hand, is hard to handle, and we decided to avoid ham, custard in any form, creamed soups, mayonnaise, eggs, certain vegetables (sweet potatoes, beans, spinach, etc., asparagus). Gelatin salads or desserts keep well if not in contact with mayonnaise. Vanilla ice cream is safest. We can care for food better if we avoid preparation too far ahead, refrigerate when necessary, open canned foods as needed. Particularly, we must not allow fluctuations in temperatures of food held for

team tables are not always hot enough to avoid the growth of bacteria and release of toxins. To protect ourselves we decided it was wise not to take leftovers home. As suggested in your editorial, our dishwashing techniques need revision to avoid contamination. We hope to use the method of wash, rinse, sanitize for two minutes at 180° or chlorine solution, and drip dry. Care in covering food is help. We learned, too, of the necessity of washing hands in soap and hot water in the process of food preparation, for example, after cleaning fowl. A new water heater may be needed.

sorts and conditions

THE MEN I play pinochle with have a good grasp of the fact that card-playing is not just something to keep your hands occupied while you are talking. In fact, if you take too much time lighting a pipe or getting out a bottle of beer, thus delaying the next hand by 30 precious seconds, you may be exhorted to stop slowing up the game.

IT'S NOT that we have to play cards every waking minute. We can stop if we have to. We can even bear the burden of playing with social card-players if necessity requires it. But when things are as they ought to be, hand follows hand in rapid succession with a bare minimum of conversation. The man who can mark the score, shuffle, deal, and bid in his turn without a split second's delay is a man of accomplishment.

WHAT'S THE HURRY? Other members of our families ask the question, but we can only give existential answers, such as, "When you're playing cards, play cards!" We don't play for money, so we can't argue that we are facilitating the circulation of anything but pasteboard. The game is its own justification, and we have done our bit if we have managed to play two games in the time normally allotted to one.

THIS unnecessary necessity, this irrelevant excellence, is fairly typical of the species *homo sapiens* in most of its endeavors. Men set each other a break-neck pace in economic competition. Women do it to each other in the realm of housekeeping. Young people do it in sports. Even the most materialistic among us are not slothful, pleasure-loving materialists; they are fervent, dedicated materialists, piling possession on possession as a monk might add austerity to.

IN THE FRANTIC hustle and bustle of our modern world, we see the fruits of a civilization cut off from its supernatural terms of reference. We think that the main object of life is greater control over material things and forces — more possessions, more power, more time. We find religion a good thing because it contributes an orderly ethical atmosphere to our endeavor; it secures our ammunition dumps against surprise attack, so to speak, while we fight in our business and social life for objectives connected remotely at best with Christianity.

THERE IS nothing essentially un-



Christian about the general hustle and bustle of our economic life nor about the austere dedication of the pinochle player or the sports enthusiast. Basically, the world is here to be enjoyed and enjoying our work or play is, or can be, a part of our worship of God.

WHEN these earthly pursuits become all-important to us, however, when they become ends in themselves, they can no longer be innocently enjoyed; they become harsh and implacable masters instead of the servants they are divinely intended to be. If control of the natural world is our passion, the natural world controls us.

A PART OF the supernatural view of life is the belief that the divine will is able to overrule the normal operation of natural law for the accomplishment of God's purpose and the benefit of His people. This does not mean, however, that the prayerful businessman will be more successful in business than the hustling, bustling businessman who does not pray. The prayerful man may be less successful in business, but he will be more successful in living.

IT IS not the objective of the supernatural to serve the natural order; rather, the supernatural operates within the natural order to accomplish supernatural objectives, and ultimately to make the kingdoms of this world the Kingdom of God — just as the purpose of conversation with a card game is not to improve the game but to bend it to the broader purposes and interests of human beings.

ACCORDINGLY, miracles are irrelevant to a materialist primarily because they are extraneous to his purpose, just as conversation is irrelevant to the demon card player not because he is deaf but because he is not interested in talking.

PETER DAY.

EDITORIALS

Medievalism in Brooklyn

For a long time there has been a factor in the Melish case that has, by general consent, not been emphasized in public discussion. However, since it is a vital factor and since the whole subject has been exposed to the pitiless glare of publicity, we feel that this part of the story should be frankly brought forward for the guidance of the Church in the future.

This factor is what is known in ecclesiastical history as nepotism — the practice, common among medieval ecclesiastics, of providing ecclesiastical employment for one's relatives. It became such a shocking abuse in the Middle Ages that the Church was in danger of becoming the possession of a few powerful families. "Nepos" means "nephew," but, as the Catholic Encyclopedic Dictionary admits, papal "nephews" were often actually the sons of the popes.

The first mistake that was made in the Melish case happened a long time before anybody became embroiled in controversy — it was the mistake of a well-meaning clergyman in appointing his son to be his assistant, with a general understanding that the son was to be the father's successor as rector.

It is rather strange that this bit of medievalism should appear in a parish strongly identified with a Liberal kind of Churchmanship. Perhaps it was a matter of not paying enough attention to the lessons of the Middle Ages. At any rate, from beginning to end, an objective concern for the welfare of the parish and of the Church as a whole has been impossible as a loyal son and father supported each other and defended their inheritance.

Other parishes have had controversies containing most of the factors of the Melish case. In most cases, the parties were able to put the welfare of the Church above every other interest — political, ecclesiastical, or personal — and arrive at a solution which usually

involved the priest's withdrawal from a situation in which his continuing presence could only keep the controversy simmering. But not in this case.

Mr. Melish has, we know, offered to resign if at any time "the people in this parish in open meeting indicate . . . that they have lost faith in their minister." This, however, is not the way in which Christ's ministerial commission is conferred or withdrawn, nor is it the way in which the area in which it will be exercised is determined in the Episcopal Church.

Mr. Melish sincerely believes he has a right to be the rector of Holy Trinity, Brooklyn — or, failing that, to be the supply priest indefinitely.

This is not good Liberalism, good Evangelicalism, good Catholicism, nor good common sense. We doubt that such a state of mind could ever have arrived at its present development if it had not been for the implied right of inheritance growing out of the father-son relationship.

Memo to the clergy who have sons in the ministry: Don't take your son on as your assistant.

Why the Vestry?

The vestry system comes down from the colonial days of the Church. While some English parishes used what was called in that country the "select vestry," it was by no means the only method of parish management in England. The reason why the vestry system took hold in the Colonies was that it was beautifully adapted to the problems of the Colonial Church.

The English "vestry" was originally, as the name suggests, the room where the clergy put on their vestments. This room was also used for Church meetings, and parishioners used to gather in the vestry once a year to discuss their common concerns. In some parishes, this meeting elected a smaller group of men called the "select vestry" to do some of the things that the modern vestry does.

In Colonial America, the Church of England regarded everybody as a member of the Church. Hence Congregationalists, Dutch Calvinists, Quakers, and Presbyterians were entitled to come to the parish meeting. To make sure that the actual administration of the temporal affairs of the parish would be in the hands of people keenly interested in the Church's welfare, it was quickly and almost universally decided that the select vestry, consisting of a small group of active laymen, should be the body entrusted with the powers of the laity.

While it is true that nowadays only members of the Episcopal Church are entitled to speak and vote in parish meetings, it is still true that almost every parish consists of an active inner circle and a much larger outer circle that is technically in good standing but

This Is My Prayer

FATHER, I ask understanding, perception. Courage to cope with present, pressing fear. Steadfast thankfulness for remembered joy. Patience. An open door that heart, soul, mind May never be shut off completely from The world of men. Humbly, with faith, I ask Your loving power and guidance to keep me Strong to do Your will. This is my prayer.

Mira Chamberlin

ctually only vaguely aware of the Church and only mildly concerned with its problems. For this reason, as well as for the sake of securing the best wisdom and leadership rather than the average, the general canons of the Church state that, except as provided otherwise by the law of state or diocese, "the vestry shall be agents and legal representatives of the parish in all matters concerning its corporate property and the relations of the parish to its clergy."

Is this system democratic? — Yes, in the sense, that the general body of parishioners have the right to elect their agents; No, in the sense that the parishioners do not have a direct voice in the management of parish property or in conducting relations with the clergy. The vestry system stands squarely in the American tradition of representative government and corporate management, as far as relations between vestry and parishioners are concerned. (The position of the clergy in Church government is another matter, reflecting not only secular governmental models but theological principles.)

Making decisions for the corporate welfare of the Church is a task requiring continued study, many meetings, careful deliberation, and a long view. A vestry can meet these requirements as a parish meeting cannot. Hence, it is up to the vestry to exercise its best judgment in dealing with any problem, whether or not it expects its findings to be welcomed by the general body of parishioners.

The Community of Taizé

Two members of a religious order of the Reformed Church of France, "The Community of Taizé," recently visited St. James' Church, Prospect Park, Pa., where they conferred with the Rev. Wilfred F. Gandy, rector of St. James'.
The two members are Max Thurian, prior and theologian (author of the article "Mariology - Reformed" in the World Council publication, *Ways of Worship*), and Roger Schutz, founder and prior of Taizé.

That was the last visit of the two Taizé brothers before their return to France. Earlier visits in the U.S. included: Holy Cross Monastery, West Park, N. Y.; Berkeley Divinity School, New Haven, Conn.; Gregory's Priory, Three Rivers, Mich.; Church Divinity School of the Pacific, Berkeley, Calif.; Mount Calvary Monastery, Santa Barbara, Calif.; the College of Preachers, Washington, D. C.; Philadelphia Divinity School; and the Mount

Airy Theological Seminary (Lutheran)

Taizé is a small village in Burgundy, about 60 miles north of Lyons. The Community of Taizé does not seek to copy the medieval monastic life, but endeavors to live out in this modern world the three traditional engagements of the religious life; community of goods, celibacy, and the acceptance of authority. All the Brothers have all things in common, they remain celibate for life, and submit themselves to the authority of the Community as expressed through the prior.

The Brothers have no special habit outside of the Community House, and in the church they wear white robes to signify their joy in the praise and service of God.

At the present time, there are 22 Brothers who have taken their engagements, and in addition, the novices. They come from different nationalities and Churches, Reformed and Lutheran. Thus

Managing Editors

Mrs. David Kelley (formerly Alice Welke) is leaving the staff of THE LIVING CHURCH to join her husband, who is serving with the NATO forces in Germany. Since returning to the managing editorship last summer, she has served with great distinction both through the General Convention period and in planning and carrying out the new makeup of the magazine.

Though we shall miss Alice's brilliant services, we are happy to announce that a well-qualified successor has been secured. She is Miss Nanci Lyman, of Milwaukee. Miss Lyman began her journalistic service in the suburban newspaper field, and continued it in the U.S. Navy during a four-year enlistment in the WAVES. She then entered Marquette University for further journalistic training, and also served part-time on the national magazine of the Eagles club until coming to **THE LIVING CHURCH**.

Mrs. Kelley continues as managing editor for this issue, but thereafter the magazine will be in Miss Lyman's capable hands, with the assistance of Martha Prince, (Mrs. John B. Prince, Jr.), news editor, and the other members of the editorial staff.

the Community is ecumenical, each Brother belonging to his own Church.

After 10 years of common life, the prior, Roger Schutz, wrote the Rule. The spirit of the Community seeks to express itself in the joy, simplicity, and mercy of the Beatitudes. There are three periods of common prayer in the day, and daily Eucharist for those Brothers who wish to receive. Their recording of their Morning Office ("Soli Deo Gloria"—"To God alone be glory**") won an award in France for its application of a new mode of music.

The Brothers support themselves by their own work: the Community has a farm, some brothers make ceramics and stained glass windows, one is a doctor of medicine, another of psychology, while others study theology in an ecumenical spirit and publish books. The Community has in Taizé a retreat house for men.

The most important work of the Community is in the unity of Christians and the Christian Church. Therefore the Brothers, from different Churches of the Reformation, live together, growing in the same faith, praying the same liturgy, and receiving the same Eucharist, the Body and Blood of Christ, at the same table of the Lord.

*Available from La Communauté de Taizé, Taizé par Cormatin (Saône et Loire) France.

Bishop Sherrill to Visit Russia In March with N.C.C. Delegation

**Paul Anderson, Russian-speaking Churchman, also chosen
as member of group; Russians will return visit in June.**

Representing the Episcopal Church in a delegation from the National Council of Churches which will leave for a visit in Russia on March 9th are the Most Rev. Henry Knox Sherrill, Presiding Bishop, and Dr. Paul B. Anderson, an international executive of the Y.M.C.A. Dr. Anderson, a well-known student of Orthodox affairs, is the only member of the group who speaks Russian.

The delegation, led by Dr. Eugene Carson Blake, president of the N.C.C., will be the first representative group of American Church men to visit the Soviet Union since the Bolshevik Revolution. In a statement before the General Board of the N.C.C., Dr. Blake said: "We believe that improved relations between nations require a frank and honest recognition of the differences that prevail between them. The General Board should be assured that the delegation will represent vigorously our convictions on the moral issues underlying the tensions prevailing in the world today. While, therefore, we cannot be sure that agreement can or should be reached at many points, we do hope that under the guidance of Almighty God this exchange of visits will contribute toward a larger measure of understanding and goodwill."

The delegation is expected to spend about 10 days in Moscow, where they will confer with Church leaders there, attend one or more services of worship, and observe at first hand something of the parish life of the Christian community. A similar delegation of churchmen from the Soviet Union is expected to arrive in the United States on or about June 1st.

Meetings with Methodists To be Held by Commission

Negotiations with the Methodist Church will be resumed by the Joint Commission on Approaches to Unity this spring. Developments will depend on the reception of counter proposals to informal proposals made by the Episcopal Church's Joint Commission in April, 1955.

The Joint Commission elected Bishop Gibson, Coadjutor of Virginia, as its chairman. The Rev. Charles D. Kean, rector of the Church of the Epiphany, Washington, D. C., was re-elected secretary-treasurer. Two vice chairmen were elected: the Very Rev. Alden Drew Kelley, dean of Seabury-Western Theological Seminary, and Bishop Horstick of Eau Claire.

The Commission voted to inform the Presbyterian Church, U.S.A., and certain other groups that it would negotiate with them on the basis of intercommunion leading to organic unity and of the Faith and Order statement of the Commission.

pal parishes work toward the recovery of alcoholics.

5. That committees on alcoholism and alcohol education, associated with diocesan departments of Christian social relations be set up in each diocese and missionary district to insure effective diocesan and parish educational programs.

Participants in the Conference, which was held under the auspices of the Division of Christian Citizenship of National Council, came from all provinces of the Church except Province I. It was led by Bishop Mosley of Delaware. They heard an address by Dr. Harold Lovell, Churchman, who is a psychiatrist and authority on the treatment of alcoholism. He said that the clergyman's role was to help alcoholics to see that they needed the help of doctors and of organizations such as Alcoholics Anonymous.

Liturgical Commission Works Away at Studies

A small group of men plodding along at a difficult task, "slugging it out to get something ready for the Church to look at," is the way Bishop Fenner of Kansas describes the work of the Liturgical Commission, which recently held its first meeting of the triennium. Pointing out that the Commission's work is not such that it often makes headlines, he adds "we made real progress in tying up lots of loose ends in our work."

The Commission is working on a series of "Prayer Book Studies" for the Church to consider as it decides about revision of the Prayer Book [L. C., January 29th]. It hopes to have several *Studies* ready for issue after its next meeting in October.

Election of officers took place at the Commission's recent meeting. Bishop Fenner remains as chairman, with the Rev. Dr. Bayard H. Jones of Sewanee, Tenn., as vice chairman and Spencer Ervin, Bad Cynwyd, Pa., as secretary to take the place of the Rev. Morton C. Stone, whose term on the Commission had expired.

DR. LOVELL described clergy's role in treatment of alcoholism. In left and right background: the Rev. M. Moran Weston, executive secretary of the Division of Christian Citizenship; Bishop Mosley, Presiding Bishop of the Episcopal Church.



Bishop Dun Recovering After Slight Heart Attack

Bishop Dun of Washington, who was hospitalized recently [L. C., February 5th], suffered a slight heart attack. His physician reports his condition as "quite satisfactory."

It was hoped that he would be able to return to his home during the first week in February.

Los Angeles Priest Declines Call to Holy Trinity

The Rev. George W. Barnes has declined a call to be rector of Holy Trinity Church, Brooklyn, N. Y. It was expected in the diocese of Long Island that the election of a rector would be finalized by mid-February.

The Rev. William Howard Melish has been serving as supply priest since his father was removed as rector in 1949. Melish supporters have been fighting the election of a rector, which would terminate Mr. Melish's position in the parish [L. C., January 29th and February 5th]. One of the issues has been whether or not there are enough members of the vestry in favor of electing a new rector to constitute a quorum.

Indicating the interest of other eastern dioceses in the issue is a bill introduced in the New York state legislature at the request of the diocese of Albany. The bill provides that a vestry quorum for a rectorless church would be one warden and a majority of the vestrymen or two wardens and one less than a majority of the vestrymen.

Four vestrymen and the two wardens of Holy Trinity are in favor of electing a new rector. Three have opposed the election. There are two vacancies.

Heresy Charges Upheld By United Lutheran Synod

The United Lutheran Church in America has lost three of its pastors in the Milwaukee area as a result of heresy trials. One hundred fifty-five pastors and 99 laymen composing a special convention of the Northwest Synod meeting January 26th in Minneapolis upheld the deposition of two of the pastors, the Rev. George P. Crist and the Rev. Victor K. Wrigley. The convention agreed that "proper administrative action" had been fulfilled in the case of the Rev. John Gerberding, who, having been acquitted by a previous trial committee, has since resigned his pastorate and is now engaged in newspaper work. "Irregular and disturbing doctrinal presentations" were attributed to the pastors.

Background of the trials includes the appearance of the three pastors before

the synod's examining committee on March 4, 1955; two of them, the Rev. Mr. Crist and the Rev. Mr. Gerberding, were later called before an investigating committee appointed by the Synod's president, the Rev. Paul Bishop.

The case of Mr. Crist ended with a recommendation by the trial committee that he be suspended from his ministerial duties. His congregation concurred with the committee's verdict.

Mr. Wrigley was found guilty on five of six counts of heresy. After his conviction, his congregation voted to disregard the findings and asked Mr. Wrigley to continue as pastor. He has continued to hold services.

Excerpts from the transcripts of the trials were mailed to all delegates and pastors to the Minneapolis synod for consideration.

Delegates were also asked to consider a list of 23 questions submitted by Mr. Wrigley's congregation, among them, "Do you think our Lord Jesus Christ would condone the synod's actions and methods in this investigation and trial?"

Los Angeles Establishes House of Young Laymen

A House of Young Laymen, similar to the one which met for the first time as one of the Houses of the national Young Churchmen's convention at Carleton College in August, 1954, has been set up in the diocese of Los Angeles. The organization was formed by a representative group of young people in the diocese from 18 to 30, no longer attending school and not married. It will work with the diocesan House of Young Churchmen in an overall group to be known as the Episcopal Young Churchmen of Los Angeles.

Douglas Williams of All Saints' Church, Oxnard, Calif., was elected diocesan president of the Los Angeles House of Young Churchmen at its annual convention.



DOUGLAS WILLIAMS

Picture Tube Focuses On Stained Glass Sports

The gray haze on the television screen focused itself into the shape of a stained glass window. The man reached from his Sunday afternoon arm chair to switch the channel. "Another one of those church programs," he muttered. The discovery that the bits of stained glass formed figures of people engaged in various kinds of sports made him hesitate. By then the sound had come on. One of the voices was saying something about the Olympic Games. The man sharpened the focus and settled back in his chair.

The Very Rev. James Pike, dean of the Cathedral of St. John the Divine, New York City, appeared on the screen as he does every Sunday afternoon over ABC-TV. His guests on this particular telecast were Mr. Richard Button, world champion and Olympic figure skater, Mr. Sydney James, managing editor of *Sports Illustrated*, and the Dean's son, Jimmy. As usual the informal program was telecast directly from the Cathedral grounds. The stained glass was the notable Sports Window in the nave of the cathedral, which depicts sports from Old Testament to modern times.

It was explained during the telecast how the Olympic Games were originally created out of religious festivals. The timeliness of the January 29th telecast in relation to the opening of the Winter Olympic Games in Cortina D'Ampezzo was heightened by the Epistle for the day: "Know ye not that they which run in a race run all, but one receiveth the prize? . . ." (I Cor. 9:24).

This Epistle summed up the essence of the discussion between the Dean and his guests. Winning in itself, they agreed, was not the real significance of competition in sports. What counted most, and this is reported to be the conviction of most participants in the Olympics, is the matter of doing one's best under any circumstances, and the necessary discipline of which St. Paul speaks: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

Orthodox Bishop Dies

Bishop Jonah, Bishop of Washington, D. C. (Russian Orthodox Church of North America), died November 24, 1955, after a brief illness.

At one time an officer in the Czar's army, he came to the United States in 1923 and journeyed to Alaska where he worked as a laborer. He was ordained deacon in 1943. From that time on his ecclesiastical advancement was rapid, culminating in his consecration in 1951 as Bishop of Washington.

Amid Budgets and Elections Dioceses Consider Integration

Most conventions stick to routine business, but Bishop of Atlanta warns of danger to religious freedom involved in segregation issue

The Bishop of Atlanta, a man born and educated in the South, turned the tables on politicians who have accused the Church of interfering with state action in regard to segregation. Addressing the annual convention of his diocese, meeting in Macon, the Rt. Rev. Randolph R. Claiborne, Jr., said, "As your bishop, I feel strongly that it is my duty to state plainly for all of you that this Church stands for separation of Church and State. This means not only no control of the State by the Church, but quite surely no control of the Church by the State or by politicians." The Bishop was referring to reports of suggestions by "men in high political circles" that people stop "paying dues in churches whose ministers describe integration as 'the Christian thing' to do."

"In view of this direct assault upon the free expression of sincere conviction by Christian leaders," he said, "I state for all of you that we, the descendants of those who came to this free land seeking freedom of religion, can do no less than point out the danger to our religious freedom of this dangerous method of procedure."

Bishop Claiborne said that in its 49 years of existence the diocese of Atlanta has "never recognized segregation in its official diocesan life" and "stands on the proposition that segregation on the basis of race is inconsistent with the principles of Christian religion." The Bishop, who is one year older than the diocese, has spent his entire ministry in the South. He has been Bishop of Atlanta since 1953.

Referring to Georgia's plan to circumvent integration in public schools Bishop Claiborne warned against the danger of "putting into the hands of one man the power to destroy the public school system of the state." The plan provides the governor of Georgia with exclusive power to close down any or all of the state's public schools, if a court orders integration, and set up a private school system. It had passed the state legislature at the time of Atlanta's convention and was awaiting the signature of the governor.

The question of integration and the Church principles related to it is one that faces every southern diocese. Some of them have already held their 1956 conventions, giving Churchpeople an opportunity to struggle with the problem and its countless ramifications in official sessions. Some northern dioceses also are trying officially to understand and take stands on integration.

Conventions in north, south, east, and west, went about their usual business of adopting budgets with which to do the Church's work, admitting new parishes and missions, holding elections, and occasionally breaking the routine pattern.

Telescopied reports on most conventions held so far are in adjoining columns.



BISHOP CLAIBORNE: "Segregation . . . is inconsistent with the principles of Christian religion."

Tennessee

January 18th, St. John's, Knoxville.

The diocese of Tennessee has amended its canons to eliminate the "convocation of colored people" and incorporate its member congregations in the four regional convocations of the diocese.

The convention voted to adopt a seven point plan for gradual assumption by mission congregations of increasing local support, by successive acceptances of specific items in their budgets. A capital funds campaign will be undertaken to raise \$500,000 for expansion of parishes and missions in Tennessee. Included in this sum will be \$50,100 toward the completion of the chapel at the University of the South. The diocese expects to pay \$84,000 to the national Church, about 15% more than its quota.

The Rev. Canon James Sharp, who was retiring January 31st, concluded his 28th years as secretary of the convention and his 35th as executive secretary. Canon Sharp, who is nearly 80 years old, has served as correspondent of *THE LIVING CHURCH* in Tennessee for many years. He has been a deputy to a half dozen General Conventions.

ELECTIONS. Bishop and Council: clerical, W. T. Holt, Jr., W. F. Gates, Jr., E. S. Greenwood, G. A. Fox, T. H. Carson, Jr.; lay, Dr. C. P. Wofford, J. P. Davis, C. A. Rond.

Standing Committee: clerical, T. A. Roberts.

Florida

January 24th to 26th, St. John's, Tallahassee.

The diocese of Florida at its annual council voted to establish a fund in honor of its retiring bishop, the Rt. Rev. Frank A. Juhan. A \$500,000 campaign was launched for the fund, to be called the Juhan Youth Fund Episcopal Florida Foundation. It will be used for the extension of diocesan projects and the establishment of a loan fund for parishes and missions. Of the total, \$25,000 is earmarked for All Saints' Chapel, University of the South, Sewanee, Tenn.

Bishop Juhan's retirement was set for February 1st. The installation of his successor, the Rt. Rev. E. Hamilton West, now coadjutor of Florida, will be on Easter Tuesday at St. John's Cathedral, Jacksonville.

During the long episcopate of Bishop Juhan, who became Bishop of Florida in 1924, the diocese has increased in communicant strength from 5,614 to 12,178 people. Its contributions, which were \$179,000 at the time of his consecration, are now \$1,107,000.

A native of Georgia, Bishop Juhan was chaplain of two military schools, West Texas Military Academy and Sewanee Military Academy, and rector of Christ Church, Greenville, S. C., before becoming a bishop. He served as chancellor of the University of the South, his alma mater, from 1944 to 1950.

GUEST SPEAKER: Bishop Carruthers of South Carolina.

Los Angeles

January 25th and 26th, Los Angeles.

The diocese of Los Angeles made plans to expand its facilities to meet the rapid expansion of population in its area, at its annual convention. A survey of population trends throughout southern California, begun during the past year, will be continued to guide the missionary program in the placing of new churches. A study of the needs and opportunities of the churches in urban areas is also being made.

Plans are under way for the erection of a diocesan headquarters building in Los Angeles. The proposed three story building and parking area will cost an estimated \$265,000. Construction is expected to start this spring.

The opening of the second day's session of the convention was saddened by the sudden death on the convention floor of Lee C. Powell, 73, delegate from All Saints' Church, Long Beach, from a coronary attack. Bishop Bloy left the platform to attend him, and Dr. D. H. Brownell, delegate from St. Paul's, San Diego, took charge.

The diocese voted to join officially with the Church Federation of Los Angeles and the Southern Council of Churches. The resolution was passed "with the understanding that the affiliation will not con-

uit the diocese to any comity agreement that may be made by either of these bodies."

By unanimous vote the convention endorsed the stand taken by the General Board of the National Council of Churches on the equality of all races. The resolution referred particularly to the "chain of tragic events" which has occurred in the state of Mississippi, and extended sympathy to victims of race intolerance.

BUDGET: \$615,086, including a missionary budget of \$504,994, and a diocesan budget of \$110,092. It includes the national Church's allocation of \$171,950.

NEW PARISHES: Holy Nativity, and St. Mary's, Los Angeles; Holy Apostles, Glendale; St. Simon's, San Fernando; St. Peter's, Del Mar; St. John the Baptist, Corona; and St. Timothy's, Apple Valley.

NEW MISSIONS: St. Michael's, El Segundo; St. Michael's, Arlington; St. John the Divine, Costa Mesa; and St. Martha's, West Covina.

AWARDS: The Bishop's Award of Merit for 1955 was given to David T. Babcock, Judge Roger A. Pfaff, Edward R. Valentine, Gertrude True and Willard W. Keith.

ELECTIONS. Executive Council: clerical, C. H. Perry; lay, Edmund McKanna, E. S. Reichard. Standing Committee: clerical, D. de L. Scovil; lay, R. P. Crocker.

Mississippi

January 17th and 18th, St. Paul's, Meridian, Miss.

Mississippi's diocesan council experimented with group discussions under departmental chairmen, familiarizing the delegates with the work of the departments. One result of this method was a resolution from the department of Christian social relations that the diocese become a member of the Mississippi Council on Alcohol Education.

In accordance with the bi-racial policy of the diocese, Mississippi's two Negro priests were present at the Holy Communion and for the business sessions, as were President Milan Davis of Okolona College and two of his students. They were not, however, present at the Council dinner, held in a hotel. At some former council meetings Negroes did attend the dinner, but, according to our informant, increased attendance at the Council, which necessitates meeting in a public dining room, has prevented the continuance of this policy. By state and often municipal law, a dinner in a public dining room must be segregated. Hotels are likely to heed this law.

ELECTIONS. Standing Committee: clerical, F. J. Bush; lay, Sherwood Wise.

Executive Committee: clerical, William Asger, C. T. Chambers; lay, Dr. V. C. Franks, R. L. Arnold, C. E. Holmes, L. T. Wade, Jr.

Second Province Organization Gets New Look in Revitalization Move

By Rev. JOHN R. RAMSEY

The urgent need to revitalize provincial synod meetings was tackled by the executive council of the second province (New York and New Jersey) at its session January 26th in Albany, under the presidency of Bishop Barry. It has been evident for some time that the provincial system of the American Church must either be made to serve the general Church more effectively or perhaps be abolished. In canvassing the opinions of the other seven provincial presidents, Bishop Barry received a letter from one of the bishops stating that he himself simply had no idea what to do with the office to which he had been elected!

In an effort to meet this problem Bishop Barry offered a new approach to the next regular meeting of the second province in Rochester in October, which the council enthusiastically approved in substance. This calls for an integrated program of worship, business, and fellowship around the fundamental theme, "The Mission of the Church." The keynote address will define and project the Church's basic missionary and evangelistic task. In the light of this, the delegates will be asked to appraise the Christian vocation in panel discussion groups. Delegates will include bishops, clergy, laymen, and lay-women from the province's eight dioceses and five missionary districts.

The council members stressed certain

factors which present a special challenge to the second province in discharging its responsibility to the general Church: (1) its strategic position from the standpoint of geography, communicant strength, and potential leadership; (2) the fact that it is responsible for providing almost one-fourth (23.4%) of the Church's total missionary funds; (3) the opportunity to draw on experienced leaders from many walks of life to serve the general Church, by appraising its management and if possible improving it — not with any desire to coerce, but only to help.

With this in view, the program of the Rochester meeting will present something of a "new look." For example the session will feature an opening and a closing dinner, each with significant addresses to which outsiders will be welcomed, so as to broaden the appeal and impact of the conference. The keynote address will mark the first evening, while three missionary bishops will tell their stories at the final gathering.

This arrangement is meant to serve a two-fold purpose. First, it should help the province to implement the work of General Convention by promoting closer cooperation between the parish, the diocese, and the national Church in carrying out the missionary imperative. Second, it would be a definite step toward the "personalizing" of the entire missionary program of the Church.

San Joaquin

January 22d to 24th, St. Paul's, Modesto.

The convocation of the district of San Joaquin voted to create a committee to discover ways and means of achieving diocesan status by 1958. Bishop Quarterman of North Texas told the group how his district is working to become a diocese. He pointed out that North Texas and San Joaquin were both organized in 1910.

The Rev. Victor Rivera, diocesan registrar, gave some statistics on the district's members. The ratio of Churchpeople to the population has increased from one to 180 in 1940 to one to 107 in 1955. In one town every ninth person is an Episcopalian, in another, every seventh person.

The convocation passed a resolution favoring the abolishment of capital punishment, after considerable debate.

CONFIRMATIONS: 729, 37 received.

BUDGET: \$58,452, a record amount.

ELECTIONS. Council of Advice: clerical, V. M. Rivera, J. P. Trotter, John Atkinson, Robert Gould; lay, Harvey Hood, G. R. Hodgins, J. P. Magill, Jr., H. Hoblick.

Executive Council: clerical, Paul Langpaap, John Wilcox; lay, Tom Woodward, A. F. Mills.

Eau Claire

January 22d and 23d, Eau Claire, Wis.

In spite of a temperature of 20 degrees below zero, attendance at Eau Claire's annual council was the largest in a dozen years. Three churches, St. Paul's, Hudson, SS. Thomas and John, New Richmond, and Christ Church, La Crosse, Wis., were cited for budget expansion programs under Thos. White Associates, and the diocese expressed hope that other parishes and missions would adopt the program. A budget for an expanded missionary program was adopted.

HONORS: The Rev. R. E. Ortmayer, Christ Church, Chippewa Falls, was named a canon to the ordinary by Bishop Horstick in recognition of 20 years service in the diocese.

GUEST SPEAKER: Bishop Brady, Coadjutor of Fond du Lac.

ELECTIONS. Standing Committee: clerical, G. E. Brant, R. G. Baker, R. E. Ortmayer; lay, M. R. Farr, A. M. G. Moody, Jesse Symes.

Executive Board: clerical, G. E. Brant, G. P. Jung, Stanley Atkins, R. D. Vinter, G. G. Greenway, Jr.; lay, V. P. Gillett, Jr., M. G. Eberlein, Herman Rahn, Robert Ahrens, Paul Tomlinson.

Dallas

Jan. 25th, 26th, St. Matthew's Cathedral, Dallas.

Some changes were made in the organization of the diocese of Dallas at its convention. Two new metropolitan deaneries were created and deanery boundaries changed. A new department of lay action was added to the diocesan structure. The executive council was reorganized to include 18 persons, equally divided between clergy, laymen and women.

BUDGET: \$221,168, an increase of nearly \$33,000.

GUEST SPEAKER: Mrs. Dora P. Chaplin.

NEW MISSIONS: Good Shepherd and St. James, Dallas; St. Timothy's, Fort Worth;



JANE E. PROCTER Memorial Diocesan House: Entrance to St. Paul's Chapel, left, to diocesan offices, right.*

St. Vincent's, Hurst; St. Mary's, Texarkana; Canterbury Chapel of St. Thomas, Denton (serving two colleges there).

NEW PARISHES: Good Shepherd, Brownwood; St. Christopher's, Dallas; St. Anne's, Fort Worth; St. Dunstan's, Mineola.

ELECTIONS. Standing Committee: clerical, Dorsey Smith; lay, Robert Farson.

Executive Council: clerical, B. L. Smith, C. V. Westapher, E. E. Tate, T. H. Carson, D. W. Clark, D. A. Jones; lay, L. C. Josephs, W. A. Cober, C. D. Green, G. C. McIlheran, T. M. Ryan, Dick Long; Mmes. T. M. Delaney, W. H. Lee, D. A. Miller, W. L. Powell, H. E. Carpender, Bolton Head.

Texas

January 26th to 28th, Christ Church, Tyler.

The people of the diocese of Texas were advised against supporting "citizen groups" which seek to defy the Supreme Court's ruling on public school desegregation, in a speech by Bishop Hines of Texas at the diocesan council. The Bishop continued: "I would feel recreant in my responsibility as bishop if I did not caution communicants to weigh carefully the implication of a commitment to such citizen groups with the avowed purpose of defying the law of the land. Any strategy adopted by pro-segregation groups must square with the Christian doctrine of God and man or do violence to the faith which our Churchpeople profess." He requested that the council create a committee to study the problem of segregation and report to next year's council.

The segregation problem also came up at the Woman's Auxiliary meeting, held concurrently. A Tyler newspaper had announced that a debate on segregation would be led by a pro-segregation group from Baytown called the "Minute Women." Delegates from Baytown, however, denied that any such debate had been planned.

Bishop Hines came to the defense of Bishop Melcher of Central Brazil, whose controversial speech at the 1955 General Convention [L. C., September 18, 1955]

was critical of the Roman Catholic Church in South America. "My feeling was — and still is — that our Church pulled the rug from under one of its battlers on the missionary frontier and helped to discredit what should have been accredited instead," he said.

The Bishop asked the council to consider the establishment of a four year co-educational liberal arts college. He suggested April 13th as the date for the election of a second suffragan bishop for the diocese.

GUEST SPEAKERS. Dr. Nathan M. Pusey, president of Harvard University, and Bishop Donegan of New York.

NEW PARISHES: St. Alban's, St. Matthew's, St. Thomas, and St. Christopher's, all in Houston.

Consecration Date Set

The Presiding Bishop has taken order for the consecration of the Rev. Earl Miller Honaman, D.D., Suffragan Bishop-Elect of the diocese of Harrisburg, on February 24th in St. Stephen's Cathedral, Harrisburg, Pa.

The Presiding Bishop will be the consecrator. Co-consecrators will be Bishop Heistand of Harrisburg and Bishop Hart of Pennsylvania. Presenting Bishops will be Bishop Thomas, Suffragan of Pittsburgh and Bishop Wilner, Suffragan of the Philippines.

Bishop Strider of West Virginia will preach. Bishop Warnecke of Bethlehem will be the litanist. Attending presbyters will be the Rev. Canon Heber W. Becker of Lancaster, Pa., and the Rev. Clifton A. Best of York, Pa. The Rev. Alexander M. Rodger of Ridgewood, N. J., secretary of the House of Bishops, will be registrar.

Eighty-nine bishops have consented to the consecration.

*The diocesan seal which ornaments the front of the building is 10 feet high and is carved of white limestone.

New Diocesan House For Southern Ohio

The foot-sore traveller or shopper and the harassed office worker can find a quiet place for rest and prayer in the center of downtown Cincinnati in St. Paul's Chapel, part of the new headquarters for the diocese of Southern Ohio. The building will provide attractive office space for the diocesan staff and for the editorial office of the Forward Movement publications.

The three story building, recently completed, is of red brick. The chapel door opens off the street on one side, and on the other there are reception rooms and diocesan offices, which also take up part of the second floor. Forward Movement occupies most of the third floor. There is parking space in the basement, accessible by a ramp. Outside the bishop's office on one side of the building is a small walled garden, one of the few spots where growing things can be found in downtown Cincinnati.

The building, which has been planned for 25 years, has been built without any assessments upon parishes and with no fund-raising campaign. The necessary \$300,000 came in part from the sale of the old St. Paul's Cathedral, which was condemned and removed 20 years ago. The rest came from an accumulation of assets and gifts. It is named the Jane E. Procter Memorial Diocesan House in memory of the wife of the founder of the Procter and Gamble Corporation. Mrs. Procter was a very active Churchwoman of the diocese of Southern Ohio.

Open Communion Held At Ohio Pastor's Convention

A celebration of the Eucharist to which all members of the Ohio Pastor's Convention were invited was held in Trinity Church, Columbus, Ohio, as a part of the convention which met January 23d to 26th. Bishop Hobson of Southern Ohio was celebrant at the service in which he was assisted by Bishop Burroughs of Ohio and six Episcopal Church priests.

More than 600 people attended the service and received Holy Communion. This occasion was considered by the diocese to come under the provisions of action by the House of Bishops in 1952 authorizing an open invitation of non-Episcopalians to Holy Communion in connection with ecumenical gatherings.

Clergy of the Church figured prominently in the convention over which the Rev. Robert W. Fay, rector of Trinity Church, Columbus, Ohio, presided as chairman. Bishop Sherrill was the principal speaker at the ecumenical fellowship banquet, in which he spoke of the present realities of the ecumenical movement. The Rev. Alvin Kershaw, Holy Trinity Oxford's rector of \$64,000 Question fame gave the opening address on Monday morning.

ALKS WITH TEACHERS

By the Rev. VICTOR HOAG, D.D.

The Open End Story

The Seabury Series was much published by its creators by means of a certain story provided in the Fourth Grade course. This was presented in conferences and by a phonograph recording as an example of how to get children to respond, and also how to test what kind of attitude is held by the pupils. The story tells of a boy (the same age as the class members) invited to a tempting weekend with a friend, on the very day when his baby brother is to be baptized. Should he accept or not? Why? This is a splendid example of the so-called open end story. Used as intended — after some weeks of build-up of the sea of family loyalty, and Church life — has been found a splendid base for several Sundays of clarifying conversation. At recently we ran into a teacher who told this story because he had heard it from another teacher who had attended a conference. He was not using the new course or anything like it, but clutched it to liven his class. He used it without preparation, without knowing the joys of such a tool, and was distressed to find that they all voted for the football weekend.

"I tried to argue them out of it, but I couldn't. Perhaps," he added, "I was in sympathy with the boy. They didn't need me at the Baptism."

This was not only an abuse of the open end story, but a waste of a well designed and tested example, requiring skilful presentation.

This device is a terrific one, and when understood and used correctly (and at the right times) can stir depths of response unknown before. The Seabury editors, trusting in the ingenuity of our teachers, intended that cases may be invented to fit each situation, or meet the needs of the class interest.

It can be sincerely hoped that the Seabury writers, and others, will eventually provide the field with a lot more of these stories. Most teachers are not original, but can make use of materials suggested. Lack-



ing any such compendium of open end stories, we venture to offer a few examples in plot form. Each must be thought out carefully, told well, and always timed to fit in with the need of the class.

This is really a formula device: You start with an area in which the need is felt for facing an issue, ideal, or Christian principle. The story is built up to lead to the moment when the leading character must do, or not do, something. Right there the story ends, and the class is asked to discuss what he did, and why. Some examples:

A young couple, devoted Church folk, are about to go to church on a Sunday morning when some old friends (with a steak!) drop in. How do they decide?

Woman has been to grocery. Checking her sales slip she finds that the clerk has rung up "52¢" when it should have been \$1.52. Should she tell the manager? Would this get the clerk in trouble? What do you think she does?

Man finds a bundle of money on curb, counts it at home and finds it is \$150. What could he do? What does he do?

Man brings home from his office a box of paper and carbons to do a lodge report at home. The family knows he has not paid for them. Later the son brings some glass tubes from school laboratory. Father demands that he return them. "I will, if you will take back the paper!" What happens?

Girl, aged 14, has a belated paper due next day. Her parents go off for the evening, leaving her in charge of a little sister. She discovers she must go to the library, five blocks away, for some necessary books. Should she leave the little sister?

Girl overhears visitor talking to her supposed mother, learns that the visitor is her real mother who now wants to recover her because, being now widowed, she is lonely. The supposed mother has never told her she was adopted. The girl is upset emotionally. What should she say and do?

And so forth. Make up your own, building from the need to face some decision. Keep out of the decision as long and as much as you can. The children love it. One class, after hearing a number of open end stories, asked the teacher please to finish a story for them. She did, but thereafter they asked, "O, let us decide after this. We like it better."

LIFT UP YOUR HEARTS

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Edited by The Rev. Martin Caldwell

Essays by Martin Caldwell, Ursula M. Niebuhr, John Ellis Large, Dudley J. Stroup, T. S. K. Scott-Craig, Alexander S. Dewdney, Charles Preston Wiles, Ray Holder, James Stuart Wetmore and John Seville Higgins.



"Christ the Vanquished and Christ the King"

by

Martin Caldwell,
Curate, Christ Church,
Rye, New York



"The Testing of Our Calling"

by

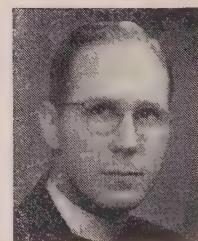
Ursula M. Niebuhr,
Associate Professor of
Religion, Barnard
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—The Church Times

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PEOPLE and places

Appointments Accepted

The Rev. Martin Caldwell, formerly curate of Christ's Church, Rye, N. Y., and instructor in religion at Rosemary Hall, Greenwich, Conn., will on April 1st become rector of Emmanuel Church, Southern Pines, N. C.

The Rev. E. Dudley Colhoun, Jr., formerly rector of St. Peter's Church, Altavista, Va., serving churches at Evington and Forest, will after April 16th serve the new St. Anne's congregation in the northwest section of Atlanta, Ga.

St. Anne's was organized in 1955 as a mission of the cathedral. The congregation, which has been using temporary quarters, is now about to build a church.

The Rev. E. Clarendon Hyde, priest of the diocese of Pennsylvania, formerly a graduate student in library science at the University of Minnesota, is now a catalog librarian at the University of Colorado, with particular charge of the cataloging of theological and philosophical works. He has also been doing supply work on a volunteer basis. Address: 869 Twenty-Fourth St., Boulder, Colo.

The Rev. Philip S. Lewis, formerly canon of St. Mark's Cathedral, Minneapolis, is now rector of Christ Church, Albert Lea, Minn.

The Rev. Lauren H. McReynolds, formerly assistant of St. George's Church, Roseburg, Ore., serving St. Anne's, Myrtle Creek, is now vicar of St. Andrew's, Cottage Grove, Ore., and St. David's, Drain.

The Rev. L. Lynn Parker, who formerly served St. Mark's-in-the-Valley, Solvang, Calif., is now curate of the Church of St. Michael and All Angels, 3646 Coldwater Canyon Rd., Studio City, Calif.

The Rev. Lon M. Prunty, formerly of St. Paul's Church, St. Louis, Mo., will on February 15th become canon of St. Paul's Cathedral, Oklahoma City, Okla.

The Rev. Francis E. Williams, formerly in charge of St. Andrew's Church, Milwaukee, is now rector.

The Rev. Glen P. Williams, formerly vicar of St. Mark's Church, Hammonton, N. J., is now rector of the Church of Our Merciful Saviour, Penns Grove, N. J. Address: 100 E. Maple Ave.

The Rev. Lee H. Young, formerly vicar of St. Andrew's, Cottage Grove, Ore., and St. David's, Drain, is now rector of St. Paul's Church, Portland, Ore.

Resignations

The Rev. Reginald M. Harris, rector of Trinity Parish, Jacksonville, Ill., has retired because of ill health. Address: 208 River Front, Coronado Station, New Smyrna Beach, Fla.

Changes of Address

The Rev. Willis G. Clark, rector emeritus of St. Peter's Church, Charlotte, N. C., formerly addressed in Mississippi City, Miss., may now be addressed at 927 West St., Macon, Miss.

The Rev. Robert E. Sullivan, Jr., who is serving St. James' Church, Paulsboro, N. J., and St. Peter's, Woodbury Heights, formerly addressed in Paulsboro, may now be addressed at St. Peter's Vicariate, Woodbury Heights.

Ordinations

Priests

Arizona — By Bishop Kinsolving: The Rev. Stanley MacReynolds, (Major MacReynolds), on December 18th, at Christ Church, Florence, Ariz., where he is vicar. He also serves churches at Coolidge and Hayden. Presenter, the Rev. F. M. Hamilton; preacher, the Rev. A. G. McMahan.

Chicago — By Bishop Donegan of New York, acting for the Bishop of Chicago, on December 16th, at the Cathedral of St. John the Divine: The Rev. John M. Kettlewell, fellow and tutor at GTS; presenter, the Rev. Dr. J. V. L. Casserley; preacher, the Rev. Dr. F. M. Morris.

Dallas — By Bishop Mason, on December 21st, at St. Matthew's Cathedral, Dallas (the Rev. B. L. Smith preaching):

The Rev. George Glenn Billings, presented by the Rev. E. C. Dixon; to be rector of St. Mary's Church, Hamilton, Tex.

The Rev. Glendon Cleon Coppick, presented by the Rev. L. F. Martin; to be in charge of the Church of the Good Shepherd, Dallas.

The Rev. Allen Palmer Price, presented by the

Rev. R. S. Hall; to be in charge of St. Stephen's, Dallas, and St. Martin's, Lancaster.

Milwaukee — By Bishop Hallock: The Rev. Dr. Gilbert H. Doane, on January 8th, at Grace Church, Madison; presenter, the Rev. Dr. John Keene; preacher, the Very Rev. Dr. E. S. White; to serve as assistant of Grace Church. The ordinand is also head of the State Historical Society associated with the library of the University of Wisconsin, Madison.

New York — By Bishop Donegan, on December 16th, at the Cathedral of St. John the Divine (the Rev. Dr. F. M. Morris preaching):

The Rev. Wilfred Eugene Boughton, vicar of St. Martha's, White Plains, presented by the Rev. J. W. Hyde.

The Rev. Malcolm L. Foster (previously reported), assistant of the Church of the Resurrection, New York, presented by the Rev. A. A. Chambers.

The Rev. Thomas Marland Horner, assistant of St. George's, Schenectady, presented by the Rev. Darwin Kirby, Jr.

The Rev. Eric William Hutchison, assistant of the Church of the Epiphany, New York, presented by the Rev. H. D. McCandless.

The Rev. Samuel Wataru Ishibashi, assistant of St. Mark's, Mount Kisco, presented by the Rev. W. C. Lee.

The Rev. Wiley Washington Merryman, assistant of the Church of the Holy Spirit, Lake Forest, Ill., presented by the Rev. G. P. Sargent.

The Rev. Jack Horace Thorn, assistant of Grace Church, Middletown, N. Y., presented by the Rev. H. M. Barrall.

Newark — By Bishop Goodwin of Virginia, acting for the Bishop of Newark: The Rev. David Jay Greer, on January 7th, at St. Paul's Church, Richmond, Va., where he is curate; presenter, the Rev. J. T. Heistand; preacher, the ordinand father, the Rev. H. R. Greer.

Ohio — By Bishop Burroughs: The Rev. David W. Pumphrey, on January 15th, at Christ Church, Shaker Heights, Cleveland, where he is assistant presenter, the Rev. Maxfield Dowell; preacher, Rev. John Baiz.

Washington — By Bishop Donegan of New York, acting for the Bishop of Washington, on December 16th, at the Cathedral of St. John the Divine, New York (the Rev. Dr. F. M. Morris preaching):

The Rev. Anthony Jefferson Morley, assistant of the Chapel of the Incarnation, New York, presented by the Rev. L. G. Patterson.

The Rev. Richard Alfred Norris, Jr., assistant of St. Ignatius' Church, New York, presented by Rev. J. C. Vockler.

Diocesan Positions

On nomination of Bishop Louttit of South Florida and confirmation of such election by the dean and chapter of the Cathedral of St. Luke, Orlando, Fla., the following priests have been made honorary canons:

The Rev. Charles E. Wood, rector of the House of Prayer, Tampa, and examining chaplain of the diocese; the Rev. Richard I. Brown, rector of St. Luke's Church, Fort Myers, and secretary of the diocese; the Rev. LeRoy D. Lawson, rector of St. Barnabas', DeLand, and chaplain to Episcopalian Church students at Stetson University; and the Rev. J. Mitchell Taylor, rector of All Saints' Church, Miami Beach, and host to the General Convention of 1958.

Living Church Correspondents

Mr. George A. Douglas, Jr., new editor of Church Militant, diocesan publication of Massachusetts, is now correspondent for The Living Church for the diocese of Massachusetts. Address: 1 Joy St., Boston 8.

Mr. Douglas is also morning city editor of Boston Post. Like a number of The Living Church news correspondents he has been a newspaperman for many years.

Other Changes

The Rev. Jack Malpas, rector of St. Bartholomew's Church, Baltimore, was a fellow at the College of Preachers for the winter term ended. Fr. Malpas was away from his parish about six weeks in order to take advantage of this invitation from the Bishop of Washington, the dean and chapter of the Washington Cathedral.

Only nine of the 7,500 priests of the Episcop

church are invited each year as fellows of the College of Preachers, three for each of the three years. The fellows study intensively in a particular field of their choice. They must remain in residence for the entire term and must write a thesis based on their study.]

Fr. Malpas studied the problem of spiritual healing and its relation to the sacrament of Holy Communion, to the Old and New Testaments, and to psychosomatic medicine and psychotherapy.

we congratulate

MRS. ANNIE WILSON, 94, oldest member of Matthew's Church, Wilmington, Del. An Epiphany tea was planned to honor Mrs. Wilson, known as "Mother Wilson" to many members of the congregation. Active in church affairs until recently, she is a former president of the Woman's Auxiliary of the parish, and served for 25 years as president of its Altar Guild.

THE DIOCESE OF DELAWARE on its plans to build a community center on Wilmington's East Side. It will combine the functions of St. Matthew's Community Center, now held in St. Matthew's Church, and St. Michael's Day Nursery. The nursery, which was founded in 1892, has occupied the same quarters since 1917. According to Bishop Mosley, the building must be abandoned, because it is too old and small for a nursery caring for young children of working mothers.

A housing redevelopment program is planned in the area of St. Matthew's Church, and it is hoped that land for the community center will be available next door to the church property. The church structure is new and would not be torn down for the project. If this project does not go through, however, the center will be built elsewhere.

CHRIST CHURCH, ONTARIO, CALIF., whose parish day school was dedicated by Bishop Remington, retired suffragan of Pennsylvania, assisted by Bishop Nakamura of Sandai, Japan. Climaxing a three years' campaign, the first unit of the school was completed in September, 1955. It is another sign of a rapid growth of parish day schools in the Los Angeles diocese.

ST. PAUL'S CATHEDRAL, LOS ANGELES, Calif., which plans to start a choir school. As there is no available space for the school on the cathedral property, the parish house of All Saints' Church, Highland Park, about a 10 minute drive on the freeway from the cathedral, will be used. The school will open in September with the fourth and the fifth grades. Each year an additional grade will be added until the school includes grades four through seven or eight. Enrollment in each class will be limited to 10 boys. Frank Green, organist and choirmaster of the cathedral, will handle the musical subjects, and a full course of academic subjects will be taught. The new school will be the only choir school on the west coast.

ETGETHSEMANE CHURCH, MINNEAPOLIS, on its centennial anniversary. Special preacher at an anniversary service was the Rev. Dr. Don Frank Dunn, rector from 1922 to 1931. The present rector is the Rev. Harlan R. Cokendall.

ST. PHILIP'S CHURCH, ST. PAUL, Minn., which started the new year in its new building, one of the earliest Negro churches in the North-West. St. Philip's had been housed in a small frame structure built in 1901. The new structure was built at a cost of \$70,000. The Rev. Denzil A. Derry is the rector.

ST. JOHN THE EVANGELIST, ST. PAUL, Minn., on its new parish house. The building, which replaces the old St. John's Church Club, was in 1946, adjoins the church, instead of being located a block away as was the club. Under the direction of Dickran Boranian, a trained group worker, a daily program of meetings and play activities is held in the parish house for children and young people of all ages.

HAROLD W. FRIEDELL, composer of a cantata for Epiphany entitled "The Feast of the Star." Texts for the cantata were selected by L. H. CRISTOL, JR., who wrote a pageant to go with it. The pageant-cantata is intended to "make the Epiphany candle-light service in our Church express more fully the message of this great season." Texts range from biblical sources to present day writings. It was performed for the first time January 8th at St. Bartholomew's Church, New York City, where Mr. Friedell is organist. In addition to choirs and soloists, the cantata requires

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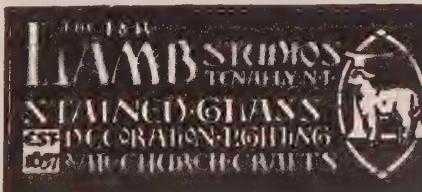
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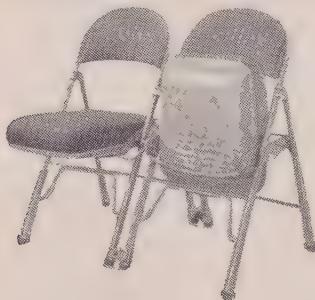
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two narrators and a number of other participants in non-vocal roles. The work will be published next fall by H. W. Gray Co.

ST. MARTIN'S IN THE FIELDS, SUMMERSVILLE, W. VA., a new congregation recently begun as an unorganized mission. There are about a dozen communicants in the congregation, which meets in the Summersville Presbyterian Church. The Rev. James H. Davis, vicar of the Church of the Redeemer, Ansted, is in charge. He goes to Summersville monthly to celebrate the Holy Communion.

The new mission is the first ever begun by the Church in Nicholas County, a coal and timber area which has been rather isolated until recently. The city of Richwood, in Nicholas County, is believed to be the largest West Virginia city with no Episcopal church.

THE VERY REV. ARTHUR MCKAY ACKERSON, rector of All Saints' Church, Atlantic City, N. J., who was honored by Bishop Banyard of New Jersey with the traditional bestowal of an honorary doctorate. His is the degree of doctor of divinity.

ST. LUKE'S CHURCH, TULSA, OKLA., which has purchased a new rectory. This is a part of a year long expansion program at St. Luke's. The parish pledged more than \$41,000 in addition to the year's budget for the expansion program, which includes air conditioning for the church, and the purchase of a five acre tract to start a new mission. The Rev. Charles E. Wilcox is rector of St. Luke's.

SISTER JOAN MARGARET, of the Society of St. Margaret, organizer of a school for handicapped children in Haiti. She was honored in Miami, Fla., recently for her work by the Chamber of Commerce of the Americas.

Sister Joan Margaret persuaded local craftsmen to make braces and corrective equipment for crippled children. Soon mothers began bringing their children to her for help, some arriving on mule-back from the mountains. So many children sought the Sister's help that President Paul E. Magloire of Haiti and his wife agreed to open a home for them. St. Vincent's School, Port au Prince, Haiti, was the first school for handicapped children in Haiti.

During Hurricane Hazel, Sister Joan Margaret went into the hills seeking children made homeless or crippled by the storm and brought them to her school.

THE REV. CANON ROYDEN KEITH YERKES, Ph.D., D.Th., STD, on his completion, January 6th, of 50 years in the Sacred Priesthood. The anniversary was formally kept January 7th, when Dr. Yerkes was Celebrant at a Solemn Eucharist offered up, in the presence of the Bishop of Chicago, in St. Luke's Church, Evanston, Ill. Many reported that, in its outward presentation, the Mass was "one of the finest in the history of the diocese." "As far as I am concerned," writes Dr. Yerkes, "it was the finest of my life."

At the luncheon after the Eucharist, a portfolio was presented to Dr. Yerkes containing over 100 wires and letters. "By writing eight or ten letters a day," Dr. Yerkes says, "I am gradually catching up. Far from finding this a chore, I see in it an opportunity to have a smile and a greeting to each of the thoughtful and kind ones who added to the joy of the day."

TRINITY, HOBART, AND WILLIAM SMITH COLLEGES, which have received grants from the Esso Education Foundation. They are among 193 institutions which were given unrestricted grants totalling \$566,000 for undergraduate education. Funds are donated by the Standard Oil Company of New Jersey and a group of affiliated companies. Trinity is at Hartford, Conn., and Hobart and William Smith are at Geneva, N. Y.

THE AMERICAN PUBLIC on its record-breaking church attendance during 1955. During an average week last year, 49,600,000 adults attended church, an increase of some 12,200,000 per week over 1950. The figures given are based on a survey made by the Gallup Poll organization. They found that nearly one half of all adults had gone to church during the weeks investigated, compared with slightly more than one third in 1940.

THE REV. ROY STANFORD TURNER and the former Miss KATHERINE CAMRON KING, daughter of Mr. and Mrs. J. Howard King of Lexington, Ky. They were married on December 28th and are now making their home on the campus of Kansas State College, where the Rev. Mr. Turner is college pastor.

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T. MARTIN'S CHURCH, CHAGRIN FALLS, a three year old mission with a growing congregation which now numbers 130 families and 425 members. St. Martin's, which started in Little Theater of Chagrin Falls and later moved into the Masonic Temple, has broken ground for a church building. The mission has received financial assistance from the diocese. It has had a house for the Rev. Deitrich B. Des, who is in charge, and has paid his salary about a year and a half.

deaths

lest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Paul Broburg, seven, son of the Rev. Canon and Mrs. Anselm Broburg, died January 22d in Glens Falls, N. Y. The boy had been ill for many months from anemia. In addition to his parents he is survived by his sister Elizabeth, and his grandparents, Mr. and Mrs. Philip Broburg of Providence, R. I., and Mr. and Mrs. Samuel A. Beaton of Philadelphia.

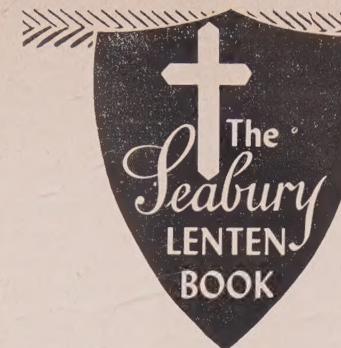
The Rev. A. Myron Cochran, 77, former rector in charge of Meade Memorial Church, Alexandria, Va., died January 29th in Alexandria.

Before his ordination in 1920, Mr. Cochran was teacher and principal of Church schools at Raleigh, N. C. He served as principal of St. Michael's School, Charlotte, N. C., rector of St. George's Church, Raleigh, and director of music at St. Augustine's College, Raleigh, from 1920 to 1933, when he became priest in charge of Holy Trinity Church, Nashville, Tenn. He was secretary of the Fisk Pastor's School from 1931 to 1934. He was in charge of Meade Memorial Church from 1943 until his retirement in 1951. Mr. Cochran was the composer of a musical setting of the Holy Communion to Negro Spiritual tunes. He is survived by his second wife, Isabel Neal Cochran, whom he married in 1946 after the death of his first wife; four children, the Rev. Scott Cochran, rector of St. Margaret's Church, Dayton, Ohio, Myron E. of New York City, Thomas O. of San Diego, and Mrs. Gwendolyn E. Endston of Institute, W. Va., and four grandchildren.

The Rev. F. Gray Garten, retired rector of St. Stephen's Church, Woodlawn, the Bronx, New York City, died January 8th in New York. He was 43 years old. Born and educated in New York City, Fr. Garten was ordained in 1936. He served first as associate of the Church of the Ascension on Staten Island and headmaster of its day school. Later he became director of the young people's division of the Board of Religious Education of the diocese of New York. He became vicar of St. Stephen's in 1941, and its first rector in 1945, retiring in 1952 because of ill health. Fr. Garten is survived by his mother, three sisters, and a brother.

The Ven. Loreto Serapion, archdeacon of Oriente, Cuba, and priest in charge of Mary's Mission, Santiago, died in Santiago on January 19th. He was 63. Archdeacon Serapion was born and educated in Cuba, and later studied at the University of the Philippines, where he served as priest in charge of St. Luke's Church, Manila. Returning to Cuba, he was principal of Thomas Wildey Institute, Havana, from 1931 to 1947, when he took charge of St. Mary's and St. Luke's churches in Santiago. He is survived by his wife, Gregoria Urbiapion, who is a native of the Philippines and graduate of St. Luke's School of Nursing, Manila.

Frank H. Merrill, 84, formerly an active layman in the diocese of New York, died in Baltimore, Md., on January 24th. Mr. Merrill was secretary of the program committee of the diocese of New York for many years, retired in 1942 and later moved to Baltimore. Living is his wife, Eleanor Plunkett Brown Merrill.



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LETTERS

Continued from page 3

churches are not making the Holy Communion available to their people more than on the first Sunday.

It is my guess that statistics in the *Episcopal Church Annual* on percentage increase per capita communicant strength will put Upper South Carolina very near the top of the list. One reason is that the people of this area know and appreciate the solid doctrine and democratic government of the Episcopal Church and they are concerned with spreading the gospel. I know, because I am one who came into the Church because of the strong witness to true Christian faith of some good Episcopalians.

They are not concerned with being a "bridge" Church with one foot on the frozen banks of Romanism and the other on an uncertain Protestantism. They have been so free from the "tension" between so called High and Low Church that most of them hardly know what you mean by the terms. To them the Episcopal Church is the purest expression of Christian faith and practice to be found anywhere. . . .

As the new year begins can you give us some articles about the 25 dioceses in our Church which lead all the rest in growth of communicant strength? I am interested to know whether this "tension," promotes growth or retards it.

SOPHIE W. WALLACE

Charleston, S. C.

The Melish Case

The statement in your January 29th editorial that the courts of the land have consistently supported Bishop DeWolfe in the unfortunate Melish case is not true. As appears clearly from the decision of the only court which wrote an opinion in the case, *Rector, etc., of Church of Holy Trinity v. Melish*, 194 Misc. 1006, 88 N.Y.S. 2d 764 (1949), the holding of the courts has been that our principles of separation of church and state prohibit the courts from inquiring into the merits of an ecclesiastical controversy. Thus the courts supported neither the Bishop of Long Island nor Dr. Melish but refused to intervene in the case.

Nor is your prediction that the Rev. William H. Melish will no longer have any supporters among Churchpeople well founded. I am not sympathetic either to Fr. Melish's Churchmanship or his politics; on the basis, however, of accounts in the *New York Times*, it seems to me that the Bishop is surely in the wrong and that Fr. Melish is probably in the right.

1. There is a substantial legal question as to whether the vestry acted lawfully in calling a new rector, or to whether the Bishop acted lawfully in naming Fr. Thomas to conduct services in the interim. If the Melish adherents are right in their view of the law on either of these points, Fr. Melish rightfully retained his

pulpit, and the Bishop's "godly advice" that he depart from Holy Trinity was a nullity. Law professors, seemingly unlike magazine editors, are not accustomed to accept the views on a serious legal question of the attorneys for one of the parties, even when the attorney enjoys the distinction of being Chancellor of a diocese.

2. Even if it should be held that the vestry and Bishop acted lawfully, it can hardly be believed that they acted morally or with that propriety one expects from high dignitaries of the Church. Vestries do and must enjoy great legal rights but it is an imprudent vestry indeed which will exercise those rights without consulting the congregation and apparently in a manner contrary to the wishes of an overwhelming majority of the members of the parish. . . . CHARLES ALAN WRIGHT Austin, Tex.

"Reverend" Is An Adjective

One of the most abused words in the English language is "reverend." "Reverend" is not a title nor is it a noun. It is an adjective, and should never be used alone; that is, it is never properly used without the article "the" preceding it or without the term "Mister" or the Christian name of the person coming between it and the surname.

The misuse of this word undoubtedly began with the illiterate and unchurched but has spread in recent years until one meets it at every turn, in the daily paper and on Church plaques and many people who otherwise use faultless English stumble over "reverend."

Now comes the part I hate to write. One sees this odious mistake quite often in *THE LIVING CHURCH*. To say that surprises me is a masterpiece of understatement! One expects your magazine to be correct in every detail, certainly Eppcoplians expect it to be!

Letters in your paper from ministers are often signed "Reverend So and So." I do not think that they would have done this had not the seal of your approv-

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The Living Ch

upon the use of the word in this matter! When we have a high standard to maintain we cannot relax. Recently I saw the picture of a minister in your paper and underneath the picture "Reverend So and So."

I have subscribed to THE LIVING CHURCH for many years. I would hate to do without it, but I could certainly do without "reverend."

MARY BELLE WALKER
Harrisburg, Va.

In formal matter where the words "reverend" and "Honorable" are bolded out, it is incorrect to omit the "the" before them. In speech, "the" should always be used except when the reverend person is being addressed as "Reverend Sir," or "Reverend Father," etc., in which case "the" should never be used. In ordinary text, "the" may be either used or omitted before the abbreviated "Rev." or "Hon." although a person who reads aloud is expected to insert the word "the" and to pronounce the abbreviated word in full. In compressed matter such as headlines or picture legends, "the" is commonly omitted. THE LIVING CHURCH uses "the" before "Rev." in ordinary running matter, but usually omits it in headlines, cut-

lines, and bracketed insertions such as are found in front of signatures. It is not, of course, in good taste for a person to apply the word "Reverend" to himself.

The places where THE LIVING CHURCH omits "the" are, in general, places where "the" might be omitted before such words as "Bible" and "Prayer Book." "Rev." or "the Rev." with last name only is a solecism which is never found in THE LIVING CHURCH.

EDITOR

Anglicanism

As a convert to Anglicanism from the Lutheran faith, I appreciate our Catholic heritage more than I can say. Before I entered that portion of the Catholic Church called the Episcopal Church, I had a touch of "Roman fever." At that time, everything in Rome seemed beautiful. After my bout with Roman fever, I entered the Episcopal Church, my pride considerably lowered, and my appreciation of what our Church really is and stands for increased a millionfold. . . .

After being in the Episcopal Church for some time, I am even more grateful for all that Mother Church does for me. She has given me three Sacraments since I joined the Faith. I receive the Blessed Sacrament often; I receive the sacrament

of Penance frequently; and Mother Church made me a soldier of Christ through the sacrament of Confirmation. If I become ill, I can receive Holy Unction, another one of our Mother's sacramental treasures. There is a sacrament for every important step in my life.

I mention all this because I want to impress upon our readers that it is not necessary for a Catholic to look elsewhere for a pure and true Catholicism. Today I received in the mails two Roman booklets, sent without return address and 12 cents over-due at that! One is called "Why are Anglican Orders Invalid?" and the other, "Quizzes on the Episcopal and the Anglican Churches." Both contain arguments Anglicans of all schools of thought are acquainted with. Both are full of mis-statements (unintentional I presume), mangled logic, and downright nonsense.

Let me urge our readers, from someone who has been through close contact with the Roman crowd, please do not let yourself be taken in by all this glitter and tinsel that Rome dishes out. There is no greater glory than a life well-lived for Christ, a life nurtured and sustained on the spiritual plane by the sacraments of Mother Church and by the Word of God.

What a pity that brother Catholics should look down on their brothers! May Rome some day see the error of her ways.

GEORGE A. PORTHAN
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February 12, 1956

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Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8;
Mass daily 7; also Tues 9:30; Thurs, Sat & HD
12 Noon; C Sat 5-6:30

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun: 7, 8, 9:15, 11, and Daily; C Sat 5-6, 7-8

CORAL GABLES, FLA.

ST. PHILIPS Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 8, 9:15, 11; Wed 7, HD & Thurs 10

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 6, 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30
& 5:45; Thurs & HD 10; C Sat 7

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H. Barrow, Canon Precentor
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 7:30, 9, 11; Weekdays 7; Sat 8:45

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30;
7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 7:30;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
d, deacon; EP, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instructions;
Int, Intercessions; Lit, Litany; Mat, Matins;
MP, Morning Prayer; r, rector; r-em,
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,
Stations; V, Vespers; v, vicar; YPF, Young
People's Fellowship.

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30; Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3; 7-8

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hancock, r
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11-1 S, 11 MP; HC Tues 7, Wed
10:30

OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Rev. J. D. Furling
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S

3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City

Sun: HC 7, 8, 9, 10; MP, Ser & HC 11; Ev & Ser 4;
Wkdays: MP 8:30; HC 7:30 (& 10 Wed); Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS'

87 St. & West End Ave., one block west of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN

46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION

115 East 74th
Rev. A. E. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11, EP, Cho, Ser 4;
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex
Sat 12:10



NEW YORK, N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC
(Thurs also of 7:30) 12:05 ex Sat; Prayer & Stud
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC dai
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-
8, 9, & by appt

ST. AUGUSTINE'S CHAPEL

Rev. C. Kilmer Myers,

292 Henry St. (at Scammon)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish) EP 7:10;
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 E;
Daily 8, 5:30; Thurs & HD 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.

Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Mon
Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30; C Sat
12-1, 4-5

PITTSBURGH, PA.

ASCENSION 4729 Ellsworth Avenue

Rev. A. Dixon Rollit, D.D., r; Rev. M. E. Smith, ass
Sun HC 8, 9:30, 11 1 S, MP 11, Healing Sun 7:30;
Tues 10; HC Mon, Fri 8; Tues, Sat 10; Wed, Thu
7:30

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W

Sun Mass 8 (Daily as anno, HD High 12:15;
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15
anno.) C Fri 12, & 7

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